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# *The* Masonic Craftsman

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*In This Issue: The Pennsylvania Controversy*



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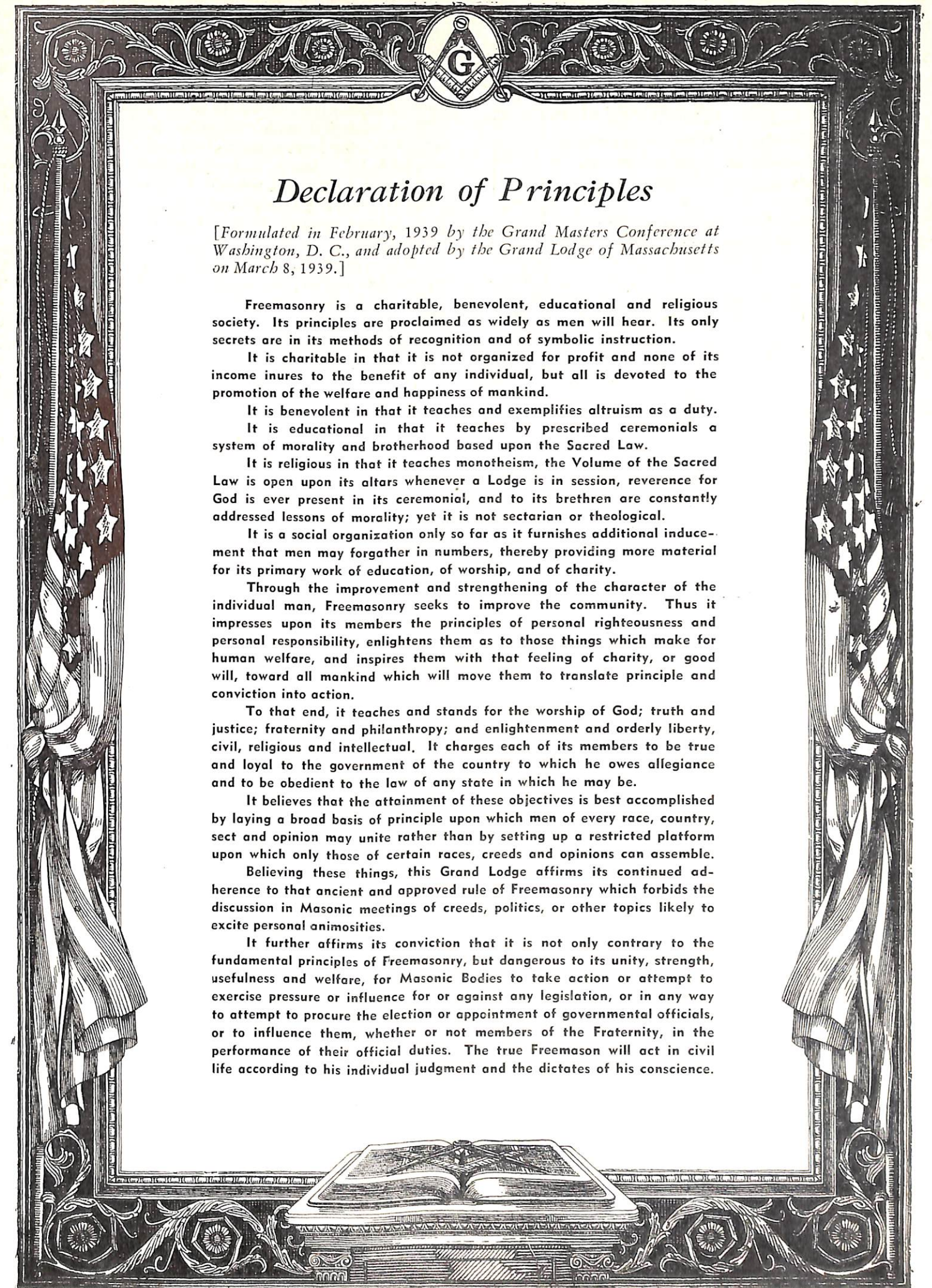
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## Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgothar in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

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**VISIT** Among the pleasant incidents of this month of June was a visit to the CRAFTSMAN by Most Worshipful Harris, Grand Historian of Nova Scotia who "Beginning of Freemasonry in Canada" appeared in these columns recently. Brother Harris sailed from Boston June 24 in the company of an illustrious group who will be present at the installation of the newly elected Grand Master of England, H. R. H. the Duke of Kent.

All CRAFTSMAN readers will wish for Brother Harris and his companions a *bon voyage*.

**MANIFESTO** That the recent Masonic "manifesto" adopted by the Grand Lodge of Massachusetts has not met with unqualified or unanimous approval on the part of Freemasons generally in evident by the critical comment of that sage of Masonic journalism, Jos. E. Morcombe of San Francisco, whose article appears on another page of this issue.

Brother Morcombe has had a long experience in Masonry and Masonic journalism. His influence in the West where he is perhaps best known is very considerable. His comments on things pertaining to the Craft are widely reprinted. He is not a blind follower of precedent. In fact he has been a trail blazer more often than not. Free to a considerable extent from Eastern inhibitions of conservatism, he writes with trenchant pen on those subjects which make for the larger benefit of the Craft and mankind. Dean of Masonic editors in this country and a wise and esteemed collaborator of THE CRAFTSMAN, Brother Morcombe's seasoned opinion is printed as an expert commentator's view upon an important topic.

**REASON** The amount of confidence reposed by one Mason in another is likely to be greater in his earlier, formative years of membership, than later, when he has discovered that all is not always what it seems, that the solemn swearing of oaths and pledging of pledges is bounded in extent by inherent weaknesses of character in the individual human, weaknesses all too obviously frequent in acts prejudicial to a blind faith in the tie of Masonic brotherhood. Which is to say that Masons are not all perfect in morals or morality. Lessons carefully prepared and sought to be perpetuated in a beautiful ritual all too soon fade as the picture of them recedes into the distance with the passage of time leaving but a nebulous vista with the details obscured or entirely blotted out. Then the true character of the individual shows forth in the daily

routine of highly competitive living in a complex civilization.

This is not intended to be an indictment of the fraternity as such, for within its membership are thousands of men upon whom the impress of Masonry has left an ineradicable mark. Men of upright conduct who scorn unworthy deeds and daily practice high standards of conduct. Their Masonic experiences in and out of Lodge have ennobled them.

That there are lapses from rectitude by Masons is due in large measure to the indifference to Craft ties which grows as interest wanes and to restore that interest is one of the principal concerns of the men upon whom the duty of instruction rests.

No stereotyped formula can make of any man "a Mason." It can, however, start him off right and with encouraging stimulation of the germ implanted by the Ritualistic symbolism foster his spiritual growth to the point where fine fruit is borne. His Masonic life needs fertilizing, however, for many a seed otherwise falls on stony soil and rank weeds arise.

What has prompted this comment is the information that in one community in one week one "brother"—a past master—who had taken his own life, had penned as his last words what was in effect a charge that a lodge brother had brought him to utter ruin and self-destruction; in another instance one who, holding Masonic office, had by the trust reposed in him because of that fact swindled a confiding fellow Mason.

These, it may be argued, are isolated instances. Perhaps they are, but there are too many such departures from Masonic morality to make the thinking Mason feel happy—or entirely confident that Masons are flawless.

Need for care in the selection of candidates of suitable quality and the further need for inculcation in the minds of men of the principles of the Craft are all-important, for while it may be said with Truth that the general quality of Freemasons is above average, one criminal or unworthy act is bound to be prejudicial to its good name.

"One rotten egg may not spoil a carload but it can raise hell with an omelet," and most men are concerned vitally with their own particular omelet.

**PRECEDENT** Back of any agreement, understanding or pledge lies the character of the individual making it; and where there is no background of principle and honor there can be no reliance put upon it. Hence the futility of seeking a meeting of minds between men of sanity and good intention and those affected with dementia.

In the history of the nations of the world there have sprung up periodically individuals afflicted with the messianic complex. By overriding common sense or mass intelligence these individuals have been a law unto themselves. Their paths have been strewn with the

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Alfred Hampden Moorhouse, Editor and Publisher.

wreckage of human hopes—and lives—and such good as may have resulted from any act of theirs has been overwhelmingly overshadowed by the misery caused.

From the wreckage of the devastators—after they have passed from off the scene—survivors of goodwill have industriously striven to build society up to higher levels—to make human life more endurable. With each attempt—from Nero to Napoleon—some lesson had been learned and by the end of the XIX Century a reasonable measure of success had been attained. Then came the beginning of great scientific advance and selfish men sought to capitalize the labour of their fellows to their own profit but, while much misery resulted, conditions *did* become somewhat better than they had previously been. Now, 20 years after the holocaust of a great war, the power of scientific force has been utilized to impose unscrupulous and arbitrary restrictions upon personal liberty—making slaves of free-born people.

## On Human Progress

A Review by J. A. HOBSON

For the individual man, as for society, progress proceeds from the voluntary use of power. This power is not the mechanical power of the material universe but the freer activity of the mind addressed to invention and discovery in the various fields of human life. The student wisely identifies this power with liberty—not the empty, negative freedom from repression but the active creative process of persons, peoples, and Governments. Liberty plays a central part in political philosophy because its careful analysis reveals the relation between man the individual, engaged in pursuing his personal ends, and man the social animal, operating through various kinds of competition and cooperation. Though most social activities contribute to the wellbeing and achievements of personal ends, it is important to discover the part which conflict, economic or political, plays in retarding the general flow of human effort towards human welfare as a whole. So far as economic and related scarcities affect human welfare within limited areas of land, competition of a distinctly selfish character, operative through forcible seizure or war, takes place, and political separatism rules human conduct.

When improved means of communication bring into closer communication growing populations on larger areas cooperation becomes a more conscious mode of progress, and competition itself is seen to contribute to the output of wealth in these larger areas.

This truth is easily recognizable within national limits. The trouble comes when States begin to play a dominant part in direction of trade and acquisition of external territory. For then we have different States

In the present emergency affecting human rights such free agencies as Freemasonry have been obstacles in the path of the dictators.

Only in the so-called democracies does Freemasonry exist today and with the increasing force of propaganda bearing down upon decent elements in the community the war against freedom of thought and liberty of action under the safeguards of the democratic formula are being put in jeopardy. Hence a continual watch must be kept to see that the portals of the Craft are not breached by any false ism—totalitarian or nihilist—for with the destruction of these free institutions the path is made clear for the penetration of elements tending to destroy those spiritual values without which life would be unendurable.

The present phase will pass; when it has, what is left must again be built up—and Freemasonry as a factor in that upbuilding must take its share of the burden.

with divergent interests, educated to ignore the wider welfare of community and willing to fight rather than to enter into pacific relations which offend their pride and prestige. Even if democracy in the form of free election of rulers prevails, that does not suffice to give the reality of power to the common people. The real power still belongs to the minority of rich and well-informed people looking after the preservation of their own interests and rule. To those who perceive what is going on it often appears that democracy so far as it is real, is short-lived and must give way to a plutocracy. Hence a widespread despair among adherents of democratic rule whose oligarchic rule combines with bureaucracy to make democracy a sham even in countries where Fascism or Nazism is not formally established.

This is not the careful student's interpretation of history. He lays stress upon the power of free associations to maintain the substance of democracy within a civilized state. In international affairs it is of equal urgency to recognize that political limits accompany the economic limits to self-security and national progress. The halt of Nationalism is the gravest danger. But it will pass, because pacific internationalism is a true and necessary outcome of individual liberty. "It is only because world democracy is in a still more primitive state than national democracy and because the very ideas of liberty and democracy are confused that the organization of international trade, banking, and transport is not seen to be equally an important service to the world and to liberty."

# A Monthly Symposium

## What Constitutes Proper Masonic Entertainment?

The Editors;

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

### STILL REMAINS A PUZZLE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"WHAT Constitutes Proper Masonic Entertainment?" This, our present question, is being asked by every serious-minded group and association in the land, and the answers are as various as the participants in the discussion. It is recognized that the rather stodgy programs that formerly sufficed in most of the smaller communities, and even in many of the larger lodges, have lost all drawing power. Even rural audiences, thanks to quick and easy communications, are becoming sophisticated. They turn impatiently from the tedious amateur affairs that perforce satisfied the isolated communities. The movies, now equipped with sound apparatus, are available to every village, and have set new standards of taste and thrill.



It must also be kept in mind that there has also been a lowering of moral standards, so far as amusement of any sort is concerned, as a reaction from the long and stifling rule of Mrs. Grundy. Much that is offered for public consumption is not fit for decent people or for indiscriminate showing. This is proven by the constant protests from every society having the welfare of childhood and youth in mind.

Yet it is evident that the Masons of today are demanding more and more in the way of entertainment. The ideal condition might be reached if lodge meetings could be devoted almost wholly to educational programs. Innumerable tests have proven that such theory has utterly failed in practice. The brethren, as a rule, fail to attend; they shrink from consideration of subjects foreign to their minds, and are averse to serious study. The younger members, especially, who would be the chief beneficiaries, are those loudest in demand for the cheap, and often nasty, forms of entertainment.

It goes without saying that nothing in the proceedings of a Masonic lodge, whether at work or play, should detract from the dignity properly attached to the institution, or in conflict with the character of Master Masons. As a consequence, the conscientious Master or the judicious committee on entertainment is faced by an almost insoluble situation. Shall he, or they, insist on a course which is certain to result in emptying the hall, or take a risk in choosing from the available offerings, with chance of bringing into the lodge matters not in harmony with the professed principles of the fraternity?

Such being the impasse, it would be useless for Grand Lodges to legislate on the subject. The trend of the time and the so-called "freedom" allowed, and that too often is license, is stronger than any law, even those which are coercive and backed by powers of government.

A few lodges in favored jurisdictions have gained freedom to arrange programs dealing with vital questions and allow discussions of the weighty problems that are of our confused time. These concern the community, the home and the lives of the people. Such presentations have proven to be real attractions and to hold the attendance. But this is a substitute for entertainment; as a substitute it is valuable.

So far as the original question is concerned it is beyond our answering. We must, perhaps, trust to a future general disgust with present-day popular trends, and the finding of new fields of entertainment at least not so offensive to correct taste, and yet attractive to the generality of men.

### MUST BE DIGNIFIED

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

SUCH an apparently simple question as that for our consideration this month should, it seems, require little thought. Yet when one attempts to classify that which is proper and that which is improper Masonic entertainment and when we further consider bingo, card games for prizes, some of the less harmful sorts of lotteries and some other styles of entertainment, it is at once seen that our subject is not without its problems. Even some churches—or at least clubs and societies operating under the church banners—are permitted and do provide entertainment of such questionable good taste that



Masonic lodges, and Masons, would subject themselves to Masonic discipline if they did the same things. Thus we find our subject has its difficulties and complications.

Just what does constitute proper Masonic entertainment, its nature, style and character, opens a field of wide-spread possibilities. Some would urge speaking programs, others would favor a musical evening, yet others would wish to dance or play cards, while the desires of others would be as varied as their numbers would be countless.

Let us endeavor to set down a few rules that should be followed in all cases. The entertainment should be

instructive, clean and wholesome, and of such a character as tends to develop friendliness and comradeship among those in attendance. Thus will the purpose of the evening be served, the members will be pleased, the lodge benefited and the community bettered. Entertainment of a different character is certain to displease some, to lower the standing of the lodge in the minds of the public and will tend to bring disrepute to Freemasonry itself.

### NO PROFESSIONAL ENTERTAINMENT

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

"WHY the above question was proposed for discussion in this symposium we do not know. Freemasonry should follow a purposive plan in all its official or routine procedure. The matter of entertainment as such is extraneous. When it becomes necessary to hold men together and induce their interest by the merit of the entertainment offered, Craft prestige suffers. In our opinion too much stress has been put upon entertainment by Masters and others seeking to draw out a big attendance at meetings; serious purposes have been subordinated somewhat.



This is all wrong. If it is desired to stimulate interest, there may be found in the archives a wealth of historical incident, which, properly dramatized and graphically portrayed, will hold the attention of the most blasé.

With the latter purpose in mind and the further desire to educate the Craft in its fine traditions and admirable purposes "the play's the thing." Too few are the Masonic plays. Too many the vaudeville or variety programs. Lectures as a general thing are tiresome, only a speaker of magnetic personality, thoroughly conversant with his subject and able to "put it across" in graphic fashion can hope to hold interest.

When properly dramatized, however, incidents in Masonic history can be made vividly impressive and as well highly educational, entertaining and instructive.

We call to mind the superb allegory of the Scottish Rite, comparable often in its presentation with the best histrionics of the professional stage, holding the closest attention, and driving home lessons essential to a proper understanding of the Rite's functions and purpose.

It is not in the power of all men to be accomplished actors and so we sometimes see a straining for effect in the ritual work by conscientious officers. This is not always interesting nor entertaining. Authorities might perhaps consider improved liturgical interpretation of the degree work with opportunity for more individuals to participate therein. Nothing stimulates interest so much as being cast as part of an interesting ceremonial. Withal new knowledge is gained.

The purely professional entertainer has no part in Freemasonry.

Music, the drama and the allegorical are invaluable accessories to Craft work and should, properly handled, suffice to entertain the earnest Mason who seeks to improve himself in Masonry.

### ENTERTAINMENT HAS ITS PLACE

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

IT IS somewhat hazardous even to imply that there is a social side to Freemasonry, which may be properly considered under the general term of entertainment, in spite of what we find recorded in the meagre records left to us by our ancient brethren.



It may be frankly admitted that the institution is not a social organization, just as it is not primarily a charitable order, but that fundamentally its principles and ideals are of a serious nature. Why then should entertainment in any form be taken into consideration in connection with its practices?

Freemasonry pledges itself to the development of the Brotherhood of Man, and we can find no fault with the fine theory that it should apply itself seriously and solemnly toward this objective, without recourse to appeal to the lighter side of human nature—except its impracticability. Man is essentially a social creature, and human nature being what it is he insists that with the serious side of life there be mingled an opportunity for the gratification of his desire to be entertained. It is in no sense a confession of weakness that this trait must be considered in all the affairs of the world. We therefore believe that entertainment, in moderation, has a proper place in Freemasonry and is necessary as a means of creating the closer tie that will enable it to carry out its more serious work.

What constitutes proper Masonic entertainment is a question impossible to answer to the satisfaction of all concerned. It should of course be of a character of which no one need be ashamed. We believe in catering to the families of the brethren, dances, cards, picnics, etc. True, Masonry is a man's order, but most of its members have families to which they owe a greater duty than they owe to the lodge.

In the strictly lodge entertainment there is an almost limitless field. Lectures, addresses, expositions of Masonic subjects, all are productive of good results. There are a number of short plays dealing with Masonry which give opportunity for the display of histrionic ability. It is no misnomer to call these "entertainment," even though they be essentially informative, for unless they are presented in a manner that has appeal to the audience they fail in their purpose. Who has not witnessed an eloquent orator hold his audience spellbound by his mastery of appeal while he discourses on matters which they have heard on innumerable occasions?

Athletic programs are considered of questionable propriety by many, but movies of baseball, football and similar events have strong appeal. Paid professional entertainers are not necessarily an evil, although outside competition along these lines is generally so superior to that within the resources of the body that they are no longer as frequently attempted as in the past.

The Master of a lodge should know what is "proper" Masonic entertainment, and upon his resourcefulness, ingenuity and diversity of selection rests the success of his efforts.

# Freemasonry

[This is a copy of a letter written in answer to the inquiry of a student at Princeton University who had been assigned the task of writing a thesis on "Freemasonry." The student asked many questions of the Grand Secretary General, and this answering letter is of interest and refreshing to all Masons.]

All Scottish Rite Masons will appreciate the scholarly and creditable service rendered by the Grand Secretary General:]

I am in receipt of your letter stating that you are a Senior at Princeton University, taking a politics course in "Public Opinion" and that you have been asked to make an investigation of the organization of Freemasons. You solicit information about a number of circumstances which you set forth and state that what you are primarily interested in is the public function of Freemasonry. You also state that your paper must be in the hands of the head of the course within the next three weeks, and, therefore, you request as early reply as possible.

You have been set an impossible task. Masonic writers and historians have been at work for more than two hundred years on many of the questions you propound; in addition to the Wolfsteig *Bibliographie der freimaurerischen Literatur*, which lists 53,000 titles, there is, or was until recently a manuscript supplement in Germany which brings the total up to more than 100,000, and even this large list does not include books available in other places. The evident sincerity of your request, however, prompts an effort to supply at least partial information, although an adequate reply is practically impossible.

## PUBLIC FUNCTION

To begin with, Freemasonry has no "public" function in the sense you apparently have in mind. This is one of the things that new members of the Fraternity sometimes grasp with difficulty, as only a long study of its Ritual teachings and philosophy can enlighten the student, and allowance must also be made for personal views and inclinations of writers, for Freemasonry is not dogmatic, but permits the neophytes to make the interpretation and application of its symbols they find best suited to their personal needs.

## HISTORY

Your first request is for, "History of the organization, including a history of the field in which the organization operates, other organizations in the field, organizations that have preceded this one, and circumstances surrounding the founding of the organization."

At least five thousand pages of the ordinary size printed book would be required to answer this question. There is no definite date of the founding of this organization. The symbols which it employs are found on ancient monuments, and other works of man, thousands of years before the Christian era. Its written records go well back into the 16th Century.

The first use of the word "Freemasons" is in the Melrose version of the old charges circa 1581. This was in Scotland and some of the old Scottish Lodges have

documents that are quite ancient. The Schaw Statutes of 1598 refer to Mother Kilwinning Lodge, Ayrshire. The Lodge of Edinburgh No. 1 has records from 1599. The admission of Gen. Alexander Hamilton on May 20, 1640; and of the Rt. Hon. Sir Patrick Hume, Bart., on December 27, 1677, are chronicled.

Freemasonry, however, as we think of it today, with the constituent Lodges owing allegiance to and guided by Grand Lodges, dates from the formation of the first Grand Lodge in England in 1717.

## ORGANIZATION

The organization, as you refer to it, now has definite ramifications in two principal branches, or Rites. With both of these, the Lodge, which is the Symbolic Lodge or, as it is frequently called, the Blue Lodge, a Body of three Degrees which, in each of our States of the Union, has a Grand Lodge, forms the foundation. From the Lodge, the aspirant may seek more light in Masonry in two directions—one, the York Rite, so called; and the other, the Scottish Rite.

The York Rite includes the Chapter, of four Degrees; the Council, of three Degrees; and the Commandery, Knights Templar, of three orders.

The Scottish Rite consists of thirty Degrees, twenty-nine of which are comprehended in four different Bodies called Lodge, Council, Chapter, and Consistory, and the final, our Thirty-third Degree, being of an executive character. These Degrees illustrate moral and patriotic principles, with the interweaving of historical incidents over a period of thousands of years. The beautiful language of the Ritual is accompanied and embellished by music, scenic and electrical effects, costuming of the periods represented, etc., all calculated to bring home to the novice, with the greatest sincerity and impressiveness, the truths presented.

The field in which Freemasonry operates, which forms a part of your first question, is easily answered. It is found throughout the known world, wherever the foot of civilized man has trod.

You ask concerning "other organizations in the field." There are, at the present time, 840 recognized fraternities in the United States; that is, that number which have attained sufficient prominence to attract State or National attention.

You ask about organizations that have preceded this one—that is also a wide field. The Essenes were a sect which many thought were the predecessors of Freemasonry. There have been so many groups, however, that it will be necessary for you to consult histories and form your own conclusions.

You ask concerning circumstances surrounding the founding of the organization. While tradition has Freemasonry in evidence at the building of King Solomon's temple, and some firmly believe that, while others with equal firmness decry the idea, there is much reason to believe that the distribution of builders and operative Masons at the time of the Crusades and subsequent thereto, who formed themselves into guilds for regulation of their affairs, resulted later in those who were not practical builders being admitted. This was called

the "Speculative" element. Many of the Operatives did not view the introduction of Speculatives with favor, and at one time they were arrayed in hostile camps, but eventually the then new idea prevailed and a united front was presented.

There are many views on the history of the organization. For ready reading is recommended Haywood & Craig's "A History of Freemasonry." A short list of books on Freemasonry, and Macoy's catalogue of Masonic books, both of which you may retain, are enclosed for your convenience. Consult, also, Gould's "History of Freemasonry Throughout the World" (Scribner's, 1936 edition) and read the Foreword by Melvin M. Johnson, 33°, for a statement on Freemasonry. Ill. Bro. Johnson is the head of the Scottish Rite in the Northern Jurisdiction, a deep student and gifted speaker on the subject, and his words are authoritative.

## MEMBERSHIP

Your second inquiry is "Membership, including types of membership, growth in membership, geographical distribution, etc."

While Freemasonry is spread throughout the known world, the preponderance is in the English-speaking nations. The United States has, roughly, three million members distributed among forty-nine jurisdictions, that is, the forty-eight States and the District of Columbia. The Grand Lodge of England has about a half a million, and in addition, there are Grand Lodges in the English Dominions. Foreign-language Masons number about half a million and are found in varying numbers in the different countries.

The types of membership have been mentioned above, that is, so far as degrees of membership are concerned. Socially, there is the widest range—from common laborers to Kings. At the present time, the King of Sweden, Gustav V, is the head of the Fraternity in his country, being the Grand Master; and Christian X, King of Denmark, is Grand Master of Freemasonry in that country. King George VI of England is a Past Grand Master and a Mason of the Thirty-third Degree, as is, also, his brother the late King, now Duke of Windsor.

Twelve Presidents of the United States are known to have been Masons.

Perhaps the range of types may be shown by stating that when Theodore Roosevelt was President of the United States, he was a member of a Lodge at Oyster Bay, Long Island, of which the gardener of a neighboring estate was the Worshipful Master. When King George VI of England was affiliated in Freemasonry in a little village in Scotland, it was the village postman who conferred the obligation upon him, in the presence of hedgetrimmers, storekeepers and neighborhood farmers.

## LEADERSHIP

Your third question is, "Leadership, that is, the persons who have played an important part in the founding and development of Freemasonry." As much objective data as possible must be secured, such as age, traits, methods, etc."

Masonry has had many leaders, and many leaders have been Masons. It is difficult to visualize an answer to this inquiry, but the subject of Masonic biography is a prominent one in the Masonic library classification, and for further details we would suggest you consult

reference work, such as Mackey-Clegg's *The Revised Encyclopedia of Free-Masonry* (1929), and your most available Masonic library, for instance that of the Grand Lodge of New York, 71 West 23rd Street, New York City, where Mr. W. K. Walker, the Librarian, who is a graduate of the University of Michigan and a Rhodes scholar, will be glad to advise you; and, likewise, the Library of the Grand Lodge of Pennsylvania, in Philadelphia.

The leading men concerned in establishing the United States as a nation were Masons. All the familiar historical incidents, when re-read in the light of Masonic facts, assume a new interest, if not a new significance. Paul Revere's ride, so well celebrated by Longfellow, might be famous likewise as a Masonic exploit. Not only was Revere himself a Mason, but so was Robert Newman, who hung the signal lanterns in the Old North Church; and, also, William Dawes, who gave the alarm by way of Roxbury, as Revere did by way of Charlestown, and who was the only one to finish the ride, Revere being captured by the British.

James Otis, the Bostonian, whose pamphlets inveighed against the arbitrary measures of the Crown and paved the way for revolution; and Patrick Henry, whose eloquence in the Virginia House of Burgesses helped to bring the South to the support of the cause, were Masons; and so were Samuel Adams, Joseph Warren and Josiah Quincy, who joined with Otis and Revere in laying the plans for the Revolution at the Green Dragon Inn. The famous Boston Tea Party, according to information gathered by Madison C. Peters, in preparing his volume "Masons as Makers of America" was planned in the residence of a Mason, and its descent upon the ships at T Wharf was led by members of St. Andrews Lodge, headed by Paul Revere, then one of its junior officers.

It is a matter of fairly common knowledge that Masonic names were numerous among the signers of the Declaration of Independence. As a matter of fact, there were fifty-six signers and all but six were members of the Fraternity. The first signer of the completed document formally representing Congressional action was a Mason, John Hancock. Some of the Masons who took a hand in drafting the Declaration were John Adams, Benjamin Franklin, Roger Sherman of Connecticut and Robert Livingston. Masons largely composed the convention which met at Charlotte, North Carolina, in May, 1775, to prepare the so-called Mecklenburg Declaration of Independence, on lines similar to those followed later in the principal Declaration.

In the actual inception of the Government, we find that fifty Masons sat in the Constitutional Convention in a total membership of fifty-five.

The first President was a member of the Order, and when the hour of the inauguration arrived and no Bible had been provided, those about him hurried to the nearest Masonic Lodge and took the Bible from the altar for that purpose. The Governors of all the thirteen States at that time were members of the Masonic Fraternity.

Perhaps the most striking prevalence of Masonry was in the personnel of Washington's army. Of his twenty-nine Major-Generals, twenty were Masons, not one of whom failed him in the trying hours, while of the other nine who were not Masons, one was notorious for

his failure at Monmouth, another constantly planned to undermine and supplant the Commander-in-Chief, the third was the author of the infamous cabal, and the fourth's negligence as inspector of the Army made his dismissal necessary. In the whole list of Washington's Brigadier-Generals, numbering over sixty, only one, Stephen Moylan, was without Masonic Degrees.

Robert Morris, the financier of the Revolution; a Polish Jew, Haym Salomon of Philadelphia, who gave \$650,000 to the support of America in the great struggle when funds were exhausted; John Marshall the great jurist; Alexander Hamilton, James Madison, and a host of others in the early days of the Republic, were members of the Masonic Fraternity; and down to the present moment, leaders State, National and local, have belonged to the Fraternity.

#### STRUCTURE

Your fourth question is, "Organization, that is to say, the present structure of organization and significant changes made in the past."

Freemasonry has a simple structure—each Lodge has a definite jurisdiction from which membership may be accepted. The members elect their officers and the principal officers compose the Grand Lodge of a State, which in turn elects its officers from the representatives of the constituent Lodges.

A Lodge adopts By-Laws for local administration, conforming to a more ample code by the Grand Lodge and likewise an unwritten code which embodies the time-honored customs of the Fraternity. Other Bodies than Lodges follow similar customs in their management.

#### FINANCES

You ask concerning "Finances, including development of budgets, source of income, types of expenditures, etc."

Masonic Bodies have for their source of income two principal ones—the fee which is required for initiation of each candidate, and annual dues from each member. Many of the Masonic Bodies own their fraternal homes, that is, Lodge halls, Masonic Temples, Scottish Rite Cathedrals, etc., wherein are provided offices for those in charge, libraries, reading rooms, social rooms, assembly halls, etc.

Outside of the necessary expenses of operation of Masonic Bodies and such provision for permanent funds as will assure continuance of operation, Masonic funds are dedicated to charity and are expended in a wide range of humanitarian, philanthropic and educational activities. In most States, the Grand Lodges have provided and maintain Masonic Homes for the aged, Masonic hospitals for the ill and afflicted, and Masonic Homes for minor children. Masonic charity is as wide-spread as the Order itself, aid and assistance when needed being available anywhere in the world; but it is never advertised or made public and little is known concerning it. In one city the expenditures for relief by a Masonic organization have amounted to more than \$1,000 a day for years past. This organization to which you directed your letter, the Scottish Rite of the Northern Jurisdiction, has in the last few years expended in addition to relief of the necessitous, more than \$550,000 for education of young people in colleges and universities, and more than \$200,000 in grants

through the National Committee for Mental Hygiene for technical investigation into the causes and the possibilities of finding a cure for that form of insanity known as Dementia Praecox.

I could cite you any number of instances throughout this country of Masonic charitable and humanitarian activities, for these which I have named are but a few; but as I said above, it is not the custom to give publicity to any of these.

#### POLICIES AND PROGRAM

You ask, "Policies, that is to say, the aims of the organization, attitudes toward public questions, methods of formulation, etc., and especially the legislative program, if any, now being presented to Congress."

There is no Masonic legislative program. It is the privilege of every Mason, and a duty, to take a rational interest in and rational participation in all civic and politic affairs, but without any reference whatever to his Masonic membership. As Masons, the Order does not seek and never has sought to influence public measures; one of the strictest rules for the operation of a Masonic Lodge is that there shall be no discussion at any time or under any circumstances of any religious or political question.

I think perhaps I can convey to you a clear idea of Masonic participation by quoting for you verbatim an assertion of principles which, by unanimous vote of its members, was adopted on September 19, 1923, by the organization of which I am an officer, the Northern Supreme Council of the Scottish Rite, and which has been re-affirmed and distributed to the Scottish Rite of the world.

*"Declaration of Principles by the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and Last Degree of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America.*

*"In view of the many allegations that Freemasonry concerns itself in controversies, both of a religious and a political nature, this Supreme Council hereby declares to the world the following statement of principles:*

*"This Supreme Council affirms its unswerving loyalty to the fundamental purpose and principles of Freemasonry.*

*"It understands that purpose to be the improvement and strengthening of the character of the individual man, and through the individual of the community.*

*"It believes that this purpose is to be attained by laying a broad basis of principle upon which men of every race, country, sect, and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.*

*"Believing that good and wise men can be trusted to act well and wisely, it considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action.*

*"To that end, it teaches and stands for the worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy.*

*"It believes in principles rather than programs. Principles unite men; programs divide them. Men may agree on principles without agreeing upon their particular application to some specific problem.*

*"Nothing can be more important than the preservation of the essential and permanent sympathy and unity of purpose of those who are unable to agree as to the wisest action under special and temporary conditions.*

*"It is of the essence of Freemasonry that this unity be preserved.*

*"Believing this, this Supreme Council affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion within tyled doors of creeds, politics, or other topics apt to excite personal animosities.*

*"It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic Bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way to attempt to procure the election or appointment of governmental officials, whether executive, legislative or judicial, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason should act in civil life according to his individual judgment and the dictates of his conscience."*

I think I will add to this, for your information, the definition of Masonic duty which Col. John H. Cowles, 33°, of Washington, D. C., Sovereign Grand Commander of the Southern Supreme Council gave in a message to his Scottish Rite brethren in 1932—

*"A Mason is one who lives his Masonry every day of his existence and does not reserve the good offices of brotherhood, consideration, courtesy, altruism, justice and compassion for lodge nights only.*

*"A Mason loves his country and strives in every way to support loyally the institutions of regularly constituted, just and equitable government.*

*"A Mason does not hesitate to go out of his way to aid an erring Brother, to minister to the needy and endeavor to uplift the fallen.*

*"A Mason has time to lend an attentive ear to the story of the Brother out of work, of the widow and orphan out of food, and to render prompt assistance with that sympathetic understanding which inspires renewed hope and destroys discouragement.*

*"A Mason does good whenever and wherever possible, not counting the cost nor anticipating the reward.*

*"He ever strives to be worthy of fellowship in the great Fraternity. He is not afraid of letting his light shine before men, having no fear of their judgment or censure.*

*"The Mason devoutly believes in God, the Great Architect; otherwise he never would have been permitted to enter the portal of the Temple. He venerates Deity according to his own religious beliefs and accords to every man the same right and privilege.*

*"The Mason does not claim to be a superior person to his profane neighbor, for he realizes that all men are his brethren under the Fatherhood of God. He does, however, constantly strive to be better than his former self.*

*"The Mason believes in enlightenment and ardently supports education recognizing the fact that ignorance enslaves and that illiteracy, superstition, crime and vice are boon companions.*

*"The Mason desires all men to be free from oppression and tyranny, no matter under what guise—subtle or brazen—these twin demons may operate.*

*"Thus, to be a real Mason is not exactly the easiest thing in this life."*

#### MANAGEMENT

Your seventh question is "Methods of obtaining group cohesion, such as methods of recruiting members, managing their opinions, settling factional disputes, maintaining morale, etc."

There are no methods of obtaining group cohesion because no necessity exists for it. Freemasons are bound together by a belief in the great principles of the Order, having no political, religious, material, theoretical or other general objectives to attain, each member is left entirely free and uninfluenced to use his own best judgment according to the dictates of his own conscience.

There are no methods of recruiting members; no man is ever asked to join the Masonic Fraternity. If he comes to the door of the Order, he comes of his own volition without any solicitation by anyone.

No opinions are "managed" as I stated above.

There are no factional disputes to settle. Occasionally there will be a point of law not thoroughly understood by a member or an officer and this is merely submitted to a superior officer for interpretation of the code. Factional disputes do not exist.

Neither, to answer your last clause, is there anything done to maintain morale. No necessity for such exists.

#### AIMS AND INFLUENCE

Your eighth and last question is, "Methods of realizing various aims, such as methods of extending the influence of the organization by means of stunts, publicity, propaganda, lobbying, services performed, and the like."

The same answer would apply to this as applied to your previous question—no effort is made to extend the influence of the organization; no stunts are employed, publicity is neither sought nor avoided. The aims and purposes of Freemasonry are well-known. There are no secrets about it, save a few means of recognition and a few forms of ceremony. It conceals nothing, nor does it seek to attract attention, nor to avoid attention. It has no propaganda, for its purpose is to make good men better and to hold out to its membership the purest, loftiest sentiments of friendship, morality and brotherly love, coupled with a sound patriotism that is devoid of any political color.

It has no use for lobbying, for it never seeks to gain anything which would require lobbying.

Its services performed are altruistic—humanitarian—uplifting.

#### CONCLUSION

I do not know that I have been able to convey to you a picture of Freemasonry in a single letter as brief as this one is. Sages and scientists have studied it for centuries. Leaders of church and State, men of great repute in business and the professions, together with

those of humble attainments, have known and loved the institution. No one has ever known all about it, for the horizon of the study of Freemasonry is a limitless one and affords new beauties to the traveler along the beaten paths to the Fraternity. Its truths are ever the same, whether communicated in a little room over a grocery store—in a remote hamlet of the Ozarks under the fitful gleam of a kerosene lamp, or whether with the polished accessories of a great fraternal cathedral, such as may be found in all larger cities. It is to the inner man that they appeal. Regardless of his worldly wealth or station, within the tyled door of a Masonic Lodge all men are brothers and as they believe in the Brotherhood of Man, so do all Freemasons believe in the Fatherhood of God. No atheist can be made a Freemason, but every Mason before becoming one must make known the fact that he does believe in God. That God may be called by different names in different parts of

the world and in different ages of the world, but the belief in God is the first and foremost requirement and no question is ever asked as to what creed or ism or dogma or denomination the applicant subscribes to. If he is a good man and of worthy motives, he may present his petition for the consideration of the brethren.

CHARLES H. SPILMAN,  
Grand Secretary General.

[Happy the student to whom has been presented the subject of Freemasonry for a thesis to have found so well-informed and kindly a guide as Ill.: Brother Spillman. The thanks of all who are interested in Craft knowledge are due to the distinguished Secretary General for the flood of Light he has focussed upon a topic abstruse to the average individual]—ED. CRAFTSMAN

## THE "BLUE" LODGE

(Concluded)

The curtains of the Tabernacle (Ex. 26:1), the veil on the pillars (Ex. 26:31, II Chron. 3:14), the screen for the door of the Tabernacle (Ex. 26:36; 36:37), the screen for the gate of the court (Ex. 27:16; 38:18), and many other things in and about the Tabernacle were to be blue, purple, and scarlet. It is to be noted that these three colors are always mentioned in that order. Blue was the color of the first veil and is fittingly applied to the first degrees in Masonry.

Aaron's garments "to sanctify him" were to be a breastplate, an ephod, a robe, a mitre, a girdle, and a coat of checker work (Ex. 28:4). Blue was an essential element in all these articles of consecration. The breastplate was to be bound by rings with a lace of blue (Ex. 28:28). The robe of the ephod was to be "all of blue" (Ex. 39:22). "They made the plate of the holy crown of pure gold and wrote upon it HOLY TO JEHOVAH. And they tied unto it a lace of blue to fasten it upon the mitre above" (Ex. 39:30-31).

The loops on the edge of the curtains were blue (Ex. 36:11).

On journeys the ark was to be covered with a cloth "all of blue" (Num. 4:5-6). This was also true of the showbread, (Num. 4:7), the candlestick, its lamps and snuffers, "and its snuffdishes and all the oil vessels thereof wherewith they minister unto it" (Num. 4:9).

A cloth of blue was to be spread over the golden altar (Num. 4:11), and over "all the vessels of ministry wherewith they minister in the sanctuary" (Num. 4:12).

Thus we see that in connection with the Tabernacle and the Temple the color blue had a very sacred meaning.

But it is not only in the Bible that we find a sacred symbolism attached to blue.

"In nature, blue is the color of Heaven, that is of the pure atmosphere—not the aqueous vapor, but the pure azote and oxygen; and it is the total color of the

whole mass of air between us and the void of space. It is, therefore, emblematic of divinity. "The heavens declare the glory of God" by their blue immensity, as they cover the endless depths of space. Blue, therefore, in the lodge suggests to us the omnipotence of God, the endlessness of His perfections, the seat of His habitation and His Glory. By natural analogy, blue is used in mythological representation to distinguish the mantle of Minerva, the blue-eyed goddess; and the veil of Juno, the goddess of the air; while Diana, or the moon, is robed in blue and white, as the Isis of the Egyptians and her priests, from whom some of our mysteries are derived, were robed in pure azure; and Poetry herself is personified in a vesture of celestial blue. Christ and the Virgin Mary are always symbolically clothed by the old masters in blue mantles, while St. John the Evangelist wears a blue tunic. The use of this color for purposes so noble through all time, shows the high esteem in which it has been held in every age of the world. Masonry, which vies in antiquity with any institutions known among men, and which teaches lessons of the greatest purity and the highest value, does well, then, to adopt a color so ancient and so well defined in meaning, as one of its insignia. Mackey says:

Blue is emphatically the color of Freemasonry. It is the appropriate tincture of the Ancient Craft degrees. It is to the Freemason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally extensive. It is therefore the only color, except white, which should be used in a Master's Lodge for decorations.

This color also held a prominent position in the symbolism of the Gentile nations of antiquity. Among the Druids, blue was the symbol of truth, and the candidate, in the initiation into the sacred rites of Druidism, was invested with a robe composed of the three colors, white, blue, and green.

The Egyptians esteemed blue as a sacred color, and the body of Amun, the principal god of their theogony, was painted light blue, to imitate "his peculiarly exalted and heavenly nature."

The ancient Babylonians clothed their idols in blue, as we learn from the prophet Jeremiah (X, 9). The Chinese, in their mystical philosophy, represented blue as the symbol of the Deity, because this color is a fit representation of the obscure and brilliant, the male and female, or active and passive principles.

The Hindus assert that their god, Vishnu, was represented by celestial or sky blue, thus indicating that wisdom emanating from God was to be symbolized by this color.

Among the medieval Christians, blue was sometimes considered as an emblem of immortality, as red was of Divine love. Portal says that blue was the symbol of perfection, hope, and constancy. "The color of the celebrated dome, azure" says Weale, "was in divine language the symbol of eternal truth; in consecrated language, of immortality; and in profane language, of fidelity."

Another writer, after commenting on the Masonic and religious reason for this color, says:

"This color so justly prominent in Masonry and the church touches life also at many other points. It is the color of poetry and romance. The true lover's knot is always azure, the ideal is suggested by the blue roses of German writers, while the poets sing of the 'blue heaven above us bent.'

In art and nature blue has its significance. In heraldic blazonry it is quite often used to signify fidelity and spotless reputation. As already indicated, its various shades are employed in many forms of church decoration, notably that of stained glass, where the different tints may be soft as the turquoise or hard as the brilliant glitter of the sapphire. In nature, there is the unparalleled charm of sky and ocean, the "blue above and below," which poets have sung ever since the creation of the world. Then there is a tiny forget-me-not, the fringed gentian, the morning glory's 'airy cups of blue' to charm us with their beauty; while the violet's blue has been lauded by many a poet in verses of world-wide fame.

We have also the phrase, 'true blue,' by which we designate a person of enduring virtue and unblemished reputation. This comes from the blue cloth and thread made in Coventry, England, which is noted for its excellent wearing qualities and fast color. The proverb 'true blue will never stain,' means that a noble heart will never disgrace itself, and owes its origin to the blue blouses and aprons which are worn by butchers and which do not show blood stains.

But the color blue also touches the home life and is closely linked with memories dear to every human heart. In the games and songs of childhood blue is everywhere made prominent, and as many a mother has looked into the soft depths of baby eyes she has sung:

'Where did you get your eyes of blue?'

'Out of the heavens as I came through.'

It is Little Boy Blue and his doings that are remembered, though the years are many since the rhyme was first heard and loved."

So we look beyond the blue for the immortality we

seek and which it teaches. "So it is that we glean from Masonry, from religion, from art, from nature, from literature, and from the home, the best in material and tangible form to suggest the inner meanings which only the heart can reveal, which is symbolized by the color blue, and which belong to humanity in its related life."

Let us now consider the meaning attached to this color by Masons and Masonry, and I believe we will see why, by general consent, it has been accepted as a fitting symbol of Ancient Craft Masonry.

We will cite the sentiments of other writers on this subject:

"Certainly, it is commonly known that blue has in all ages been deemed an emblem of the abstract qualities, Truth, Secrecy, Sincerity, and Fidelity; but to us it means something more. Blue, our own suitable color, and the symbol of moral initiative, represents to us the perfect man—the result of a proper reception of the Great Light in the true heart.

Blue, the life of heaven is the silent, spreading canopy that shelters all alike, 'neath mystic folds receding up through endless space': the end of all man's hopes and dreams — unmeasured home of unheard strains of wheeling spheres. A fit symbol indeed, of the universality of Masonry; of the mystic veil that curtains off our lives from all past and future Time; and finally, of 'that house not made with hands, eternal in the heavens,' which we all hope at last to attain.

Blue is sometimes the color of the sea, and always the color of the sky by day, when free from cloud. As such it is symbolical of Heaven, and of the things of Heaven, Truth, Knowledge, Faith. Thus the Tabernacle which was made after the pattern of things in heaven, and was a figure of the true Tabernacle, the House not made with Hands, eternal in the heavens, had its hangings of blue and the loops of the curtains were blue.

The durable and beautiful color blue was adopted and worn by our ancient brethren of the three symbolic degrees as the peculiar characteristic of an institution which had stood the test of ages, and which is as much distinguished by the durability of its materials and principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence, and instructs us, that in the mind of a Mason these virtues should be as expansive as the blue arch of heaven itself.

Blue is the supreme color of Masonry. First, because it is that color which among all those used in Masonry, is the unquestioned Masonic possession of every Mason."

Other bodies may appropriate other colors, "but blue is acknowledged by every Mason to belong to us all, and no Mason, whatever his degree, questions the Master Mason's ownership of blue. Second, blue is the supreme color because it has, coupled with its universality, a place in symbolism which, both as regards importance of lessons taught and as regards legitimacy as a symbol, it is second to that of no Masonic color."

The Freemason as he considers the significance of this color, "the color which distinguishes Ancient Craft Masonry, and gives name, in common parlance, to the lodge and the degrees of Free and Accepted Masonry," can readily understand the full force and significance

of its employment, and say in all truthfulness, there is nothing trivial in Freemasonry, but everything is full of significance. Let him ponder, then, the lessons taught by Blue Masonry, as follows:

"Blue symbolizes fidelity—that lofty principle which actuates every true Freemason in his conduct toward his fellows and the Craft. It symbolizes also friendship and brotherly love, the Mystic Tie which unites Masons wherever dispersed into one family, with God as their father, and all the initiated as their Brethren. It symbolizes, further, the immortality of the Soul, and hence faith in the regeneration of the lower nature, the resurrection of the body, and the eternity of the immortal spirit in its reorganized form in the world beyond the grave. It typifies also truth—the truth of God, the truth set forth in the First Great Light in Masonry, the eternal principles of justice, mercy and love, faith, hope and charity. All this is inseparably connected with the Blue Lodge and Blue Masonry; all this is ours to know, to possess and to enjoy.

Blue is in coloring what the note C is in music—the natural key or ruling tone—universally agreeable to the eye; and it may be more frequently repeated with uniform pleasure than any other color. It is this which gives so peculiar a charm to the Italian skies. Hence it is in accordance with the best principles of Art, as well as of symbology, that Blue is made the prevailing color in Masonry. The color of plants is constantly changing, but the symbolic color of Ancient Craft Masonry is ever the same, as unchangeable as the Landmarks of the Order, or the Great Light that rests upon its altar. This quality is the key to the first lesson of Blue Masonry, which is Constancy or Fidelity. Brethren, be faithful to the teachings of the Craft; be faithful to your distressed, worthy brethren; be faithful to your families and your homes; be faithful to yourselves. Unless you do, you have altogether failed to learn the great lesson of the Blue Lodge.

Blue is emblematic of universal friendship and benevolence. In the mind of the Mason these virtues should be as permanent and as extensive as the blue arch of heaven itself.

It is an ancient doctrine, that the azure of the sky is a compound of light and darkness; that when God spoke those words, instinct with grandeur and creative power, "Let there be light," darkness ceased to be in all the realms of space, and in its stead came the heavenly blue. There is an important Masonic teaching which we may draw from this. Blue Masonry is a compound of Light and Darkness. When the initiate enters the lodge room, his darkness is forever quenched, he is brought to true Masonic Light, and then for the first time he beholds our prevailing blue, the symbol of so many of our virtues.

The blue sky of heaven is not an *object* that we look at. Some painters fall into the mistake of making their skies as tangible as their trees, or hills, or valleys. Now the sky is not a flat, dead color, but a deep, quivering, transparent body of penetrable air; it has depths that cannot be measured; it is immaterial, the fit residence for those spirits of the air that are thought to inhabit space. Nature's sky we always look *through* not *at*. Let us, as Masons, when we see the blue decorations in our lodges, look not *at* them, but *through* them, to their high symbolic meaning—Constancy, Fidelity, Generosity, Benevolence, Love, and

Truth. The Blue Lodge is but a type or shadow of the glorious Grand Lodge above, where, if we fail to obtain an entrance, our many entrances and exits here below will have been but the merest vanities. To obtain this higher entrance, we must endure hardships. Let us illustrate. The sapphire is one of the most beautiful of stones, of a deep blue color, and great lustre. Some varieties, by exposure to heat, become pure white. So when we shall have passed from the Blue Lodge below to the Grand Lodge above, our blue will be changed to pure white and we 'shall shine as the stars forever and ever.'"

In the legend of Hiram Abif quoted earlier in this article, he spoke of the universal rest giving qualities of blue, especially as he looked upon the blue of the sky blending with the blue of the sea. Another brother thus expresses this combination and adds to it the thought of sacrifice:

"Blue is the color of the sky. Its majestic dome, over-arching all nature, pictures the universality of our Masonry. The sky knows no geography, no chronology, no binding lines in society. Its starry arch is upreared over every meridian. The lustre of its azure beauty gleams with as bright a radiance upon this soiled and age-worn world as it did upon the groves of Eden in the golden morning hour of time. Its splendors are unrolled with impartial hand before the gaze of prince and pauper. It sheds its dews upon the evil and the good. It rains its sunbeams upon the just and upon the unjust. So universal and so impartial is the spirit of our ministry for the well-being of men.

Blue is the color of the ocean. The mantle of mystery with which it is enveloped symbolizes the unostentation of our ministry. The sea is nature's hieroglyph of Mystery. No eye can sweep its farthest bounds. No fathom line can sound its uttermost depths. No heart can fully interpret the weird message which its surges are ceaselessly sounding. Its mighty work of purifying and refreshing the world is wrought in silence. Its beneficent vapors steal along the viewless highways of the air and descend in gracious rains to feed spring and fountains upon the far off mountain sides. They pour their gracious waters o'er the earth and cause it to bud and bloom so that flower and leaf, tree and plant are only sea foam transformed wondrously and secretly.

Blue is the color of the sapphire. The costliness of the jewel betokens the spirit of sacrifice involved in our mystery. All good things cost. The civilization which we enjoy is the fruit of toil and tears. The way of ministry is oft-times to be trodden with bleeding brow and aching feet. Its crowns are thorny. Its cup is oft-times bitter and its cross heavy to bear, but it spirit is the sapphire which bespeaks man's true nobility."

Therefore we believe there is nothing improper in calling the lodge which confers the degrees of entered apprentice, fellow craft, and master Mason a "Blue Lodge." The entered apprentice is shown an illustration of the blue starry decked heaven, the fellow craft's attention is directed to the blue globes, and the master Mason is given a lesson in fidelity which is symbolized by the color blue. In fact, all the virtues we have mentioned as taught by this color are Masonic virtues. Therefore what more appropriate color could possibly be chosen to symbolize Masonry?

## MASSACHUSETTS MANIFESTO

By JOS. E. MORCOMBE

"Under title of 'A Massachusetts Manifesto' that premier body of American Masonry has sent out to each of its members the following expression of principles. This was adopted by Grand Lodge on December 14, 1938. But perhaps of some doubt expressed as to its expediency or sufficiency, the reaffirmation in this fashion was deemed advisable. The Manifesto reads:

### THE MOST WORSHIPFUL GRAND LODGE Ancient Free and Accepted Masons of Massachusetts A MASSACHUSETTS MANIFESTO

*Down through the centuries there have occurred in various parts of the world, events which have shocked the conscience of mankind, but we as Masons have refrained from protest or condemnation. There have been such events in recent years. Let our silence be taken as evidence of indifference to, or condonation of, such events, and in response to inquiry, let it be known that Freemasonry in Massachusetts still scrupulously refrains from participation in or official comment on all matters which do not concern it.*

*Consistently throughout the two centuries of Freemasonry in Massachusetts, its members have exercised their prerogatives of free thought and action in all matters, religious or civil, but solely as individuals and never as Masons. No member or officer has the right to speak or act in the name or behalf of Freemasonry except as to matters exclusively Masonic. Even the mere discussion of controversial matters is barred from Masonic gatherings.*

*Individuals may differ in their interpretations of causes and events and in their beliefs and loyalties, but within the realm of their Masonic life their differences must be forgotten and only their unity as Brothers remembered.*

*Freemasonry purposely has neither the facilities nor the desire to ascertain or proclaim the views of its members on economic, political, religious, or other non-Masonic issues. An attempt to align the Craft on any such issue could but bring disaster to Freemasonry and would be contrary to one of its most fundamental tenets.*

\* \* \* \*

With all due deference to this studied expression, representing the unchanged conservatism of a Masonic body that we gladly acknowledge stands first among American jurisdictions in age, consistency and high-mindedness, we cannot subscribe to the ideas therein set forth. We cannot believe that 'events which have shocked the conscience of mankind' are to be met with silence and without 'protest or condemnation.' Any happening that shocks the conscience of mankind should, on the other hand, evoke the instant condemnation of an institution that prides itself on its exalted principles and the strictest ethical requirements within its own membership. Can there be in such case any disagreement among men of good judgment and correct principles any doubt as to where blame should be fixed, if the universal conscience has already pronounced judgment? Would unseemly controversy be aroused among Masons, even in Massachusetts, who are pledged defenders of the right, if they be asked to join in condemnation and protest against aught that is by the world's conscience declared to be a wronging of humanity?

There is, to our mind, an acknowledgment of weakness in the pronouncement that 'lest our silence be

taken as evidence of indifference, or condonation of such events . . . let it be known that Freemasonry in Massachusetts still scrupulously refrains from participating in or making official comment on all matters which do not concern it.' As an example of restraint this goes beyond all precedent. But as a showing of leadership to the many who may depend upon the Grand Lodge of Massachusetts for counsel or direction in meeting the difficult problems of the time, where righteous conduct or deliberate wrongdoing are the alternatives, the stand indicated is not what might have been expected.

The reproach is openly directed against American Masonry by its enemies that as an element of strength and prestige in the population it exhibits no deeds or worth. The charge is made that it exhausts itself in meaningless generalities. Substance and force is given to such accusations when the Grand Lodge of Massachusetts officially declares that even in the extreme cases where the conscience of the world is aroused and outraged that body must sit by in silence. What will be the judgment of the world of unprejudiced men at knowing that a great organization which should have been a real ally of righteousness and condemner of evil-doing shirks the issue?

What is there left for Freemasonry in Massachusetts as a work commensurate with its numbers and its prestige? All that goes to the welfare of mankind and the betterment of the race is thus shut out. The organization silences itself, whatever the offense to righteousness, or the necessity on the part of all good men for strong speech and effective action. Men of intelligence and highest reasoning powers, if Masons, cannot speak among themselves or in their places of gathering of the material, moral and spiritual problems of their generation, without disobeying the edict of the Grand Lodge, and presumably being subject to penalty. The short tether by which brothers would thus be held would include, presumably, the privilege of discoursing interminably on the abstract virtues of Freemasonry; to concern themselves forever with the narrow things of rote and the paltriness of routine, while outside the Lodge, wherever normal and right-minded men meet, subject to the great currents of thought and action that are sweeping them, willy-nilly, to great decisions and deeds of highest import.

Is this aught but moral cowardice on the part of an organization embracing and representing thousands of red-blooded men, who are alive to the responsibilities and necessities of their time? The responsibility for counsel, for inspiration—they are supposed to consider as passed by satisfactorily by the statement that the individual members are free to hold their own opinions and to act thereon as they see fit. Yet in this world of today the well-intentioned and high-minded individuals are almost helpless. Selfish and unscrupulous and selfish minorities rule too often in the United States, because the great churches and fraternities offer no rallying points for united action; because these supposed allies of a beleaguered righteousness provide no means of enlisting their adherents as a very real force in the

settlement of issues that affect all lives. There are organizations inimical to Freemasonry that have of long experience profited by operating through the closely united strength of their adherents. We wonder if it would have been possible for some of the unfortunate political overturns in Boston and Massachusetts to have occurred had the Masons and the evangelical churches of the city and the commonwealth been as closely united to meet emergent situations as were those who used their formal organizations to the greatest possible advantage? Would it have been possible to threaten a law which would have subjected every Masonic Lodge in Massachusetts to police entry at will, if the fraternity had not been considered by hostile politicians as a nonresistant body, incapable of defending itself?

It is solemnly declared in this extraordinary manifesto that "Freemasonry purposely has neither the facilities nor the desire to proclaim the views of its members on economic, political, religious, or other non-Masonic issues." Go over this list of matters banned to Masonic consideration, and then try to think of one important topic worthy of the attention of men whenever or wherever gathered, but falls into one of the classes mentioned. All things of heaven and earth, except perhaps the weather, are regarded as unsafe for Masons to discuss among themselves, or for Masonry as an organization to number among its concerns.

One cannot but wonder whether there have not been murmurs of opposition or revolt against such narrowing restrictions among brothers, even in the ultra-conservative Masonry of Massachusetts. We do know, and of the almost daily experience, that Masons far and near are expressing themselves freely and forcibly for an enlargement of opportunity for enlightenment within the fraternity. They would ascertain the opinions and the reasonings of their fellows on matters that are of com-

munity, state and national importance, and affecting their homes and lives. They would expect to profit from the experiences and suggestions of their brethren. Conservatism carried beyond the point of caution runs to inanities, and that of very necessity; it must hide itself in the dark places of abstraction and expend itself in insipidities and things that are without life or profit in the consideration. What more than any other one thing is keeping the best of men away from their Masonic Lodges? Is it not the profitless character of the proceedings, begot by the fear that in some way anything real and vital will be contrary to Masonic law? Because of this, and because Masters are at their wits' end to attract attendance, are not Lodge programs allowed at times to descend to the impure; by preference to the trivial and unsatisfying? Let those who will dare to deny the truth of what is here stated. The high-minded and thoughtful man, though highly regarding his Masonry, finds that he can more profitably spend his time in private study, or in company with others who are free, and willing to share knowledge with each other. But what other recourse has such a one when the Grand Lodge of Massachusetts insists that "even the mere discussion of controversial matters is barred from Masonic gatherings?" Only through controversy, which is not angry debate, can men reach to righteous decisions, and by energetic action launch new and generous movements for advancement of the people. In the stagnant air of Massachusetts Lodges nothing can be mentioned or proposed having as object the benefit of humanity. Enforced silence is the chosen method of the dictator; it is certainly not to be recommended to free men as the only way to assure continued fraternal regard and a certain holding of the bond of brotherhood."—*The Masonic World*. (San Francisco)

## England's New Grand Master

Massachusetts will be represented at the installation of H.R.H. The Duke of Kent, K.G., as Grand Master of Masons of England in London, July 19th, by M.:W.: Joseph Earl Perry, G.:M.: Melvin M. Johnson, P.G.M., and R.:W.: Earl W. Taylor, Grand Marshal. As guests of the Grand Lodge of England, arrangements have been made for their stay at the Savoy July 18-21, the formalities opening July 18th with a reception dinner at the Savoy. The installation of the Grand Master, who was elected March 1st to succeed the Duke of Connaught, following his resignation after thirty-eight years of devoted Masonic service, will take place at Olympia on Wednesday, July 19th at 4:00 p.m., and will be followed by a dinner with Grand Officers' Mess at the Connaught Rooms. On Thursday the visitors will inspect Freemasons' Hall, erected as a memorial to World War dead by Masonic subscription at a cost of one million pounds. Following luncheon with the Grand Stewards' Lodge, the guests will attend a Royal Garden Party at Buckingham Palace. Visits to private Lodges in the evening will close the day. The Royal Masonic Institutions for Boys and Girls will be visited the next day, Friday, July 21st. A banquet at the Mansion House at the invitation of the Rt. Hon. The Lord Mayor of London will follow in the evening.

J. Hugo Tatsch, Director of Education and Librarian of the Grand Lodge of Massachusetts, has been designated by the Grand Master, W. Gale Matthews of the Grand Lodge of Washington to represent him as his special deputy in London upon these occasions. This honor was rendered to Bro. Tatsch as Past Junior Grand Deacon, 1914-15, and Past Grand Orator, 1917-18, Grand Lodge F. & A. M. of Washington. Bro. Tatsch sailed June 24 to spend a week in Masonic research in the archives of the Grand Lodge of Scotland in Edinburgh, and after visits to York, Bath, Tintern and Glastonbury, will arrive in London July 17th. Following the Grand Lodge activities, he will devote a week to Masonic research in London institutions and libraries.

M.:W.: Bro. Perry, R.:W.: Bro. Taylor and W.: Bro. Tatsch will return from Liverpool on the Samaria July 29th, reaching Boston August 7th. M.:W.: Bro. Johnson, who is also Grand Commander of the Supreme Council 33°, A.A.S.R., N.M.J., will be accompanied by Bro. Ralph L. Sleeper, 33°, on a visit to Paris from London and will return to Boston later in August.

Invitations were extended to all American Grand Lodges to send representatives. Maine will be represented by Grand Master George Franklin Giddings and Grand Secretary Convers E. Leach.



### JUNE ANNIVERSARIES

Dr. John T. Desaguliers, an English clergyman, became 3rd Grand Master of the Grand Lodge of England, June 24, 1719. Mackey referred to him as the "Father of Modern Speculative Masonry."

William Hooper, a signer of the Declaration of Independence and member of Hanover Lodge, Masonborough, N. C., was born at Boston, Mass., June 17, 1742.

Daniel Carroll, member of the 1st State Senate of Maryland and of the Constitutional Convention, died at Rock Creek, near Washington, D. C., June 19, 1796. He was a member of Maryland Lodge No. 16, Baltimore.

Gen. Morgan Lewis, Chief Marshal of the inauguration ceremonies for George Washington, was unanimously elected Grand Master of New York, June 3, 1830, serving until his death fourteen years later.

James Knox Polk, 11th U. S. President, member of Columbia (Tenn.) Lodge No. 31, died at Nashville, June 15, 1849, and was buried with Masonic honors.

Giuseppe Garibaldi, Grand Commander of the Supreme Council of Italy (1863) and later Grand Master, died at Caprera, Italy, June 2, 1882.

Frederick III, King of Prussia, and in 1860 Grand Master of the National Grand Lodge, died at Potsdam, Germany, June 15, 1888.

Gen. Simon Cameron, Secretary of War under President Lincoln and member of "Holy and Undivided Trinity" Commandery, K.T., Harrisburg, Pa., died near Maytown, Pa., June 26, 1889.

Earl H. H. Kitchener, British Field Marshal and in 1902 District Grand Master of the Punjab, India, lost his life, June 6, 1916, when H.M.S. *Hampshire* was sunk off the Orkney Islands.

### LIVING BRETHREN

Daniel Carter Beard, National Scout Commissioner, Boy Scouts of America, was born in Cincinnati, Ohio, June 21, 1850, and is a member of Mariners' Lodge No. 67, New York City.

Frank H. Marquis, 33d, Grand Treasurer of Grand Council, R.&S.M., of Ohio since 1908, and Past Grand Master, was born at Mansfield, Ohio, June 5, 1868.

Richard C. Dillon, former Governor of New Mexico and member of Scottish Rite at Santa Fe, was born at St. Louis, Mo., June 24, 1877.

John W. Martin, former Governor of Florida and member of Scottish Rite at

Jacksonville, was born at Plainfield, Fla., June 21, 1884.

Clarence D. Martin, Governor of Washington, was born at Cheney, Wash., June 29, 1886, and is member of Scottish Rite at Tacoma.

William T. Gardiner, former Governor of Maine and member of the Scottish Rite, was born at Newton, Mass., June 12, 1892.

Daniel J. Moody, former Attorney General of Texas and later Governor of that state, was born at Taylor, Tex., June 1, 1893, and is a member of the Scottish Rite at Austin.

Matthew M. Neely, U. S. Senator from West Virginia, received the 32nd degree at Wheeling, June 29, 1905.

Leslie A. Miller, former Governor of Wyoming, received the 32nd degree at Cheyenne, June 9, 1921.

Nels H. Smith, Governor of Wyoming, received the 32nd degree at Cheyenne, June 14, 1923.

Louis G. Lower, who is distinguished by having been the first DeMolay, was raised in Ivanhoe Lodge No. 446, Kansas City, Mo., in June, 1924.

John E. Erickson, former Governor of Montana and former U. S. Senator from that state, received the 32nd degree at Helena, June 25, 1925.

The Duke of Kent, Grand Master Elect of the United Grand Lodge of England, was raised in Navy Lodge No. 2612, London, June 28, 1928.

Gerald P. Nye, U. S. Senator from North Dakota, received the 32nd degree at Fargo, June 4, 1931.

### NEW TEMPLE IN SAME HOTEL

The Temple of Old Kilwinning St. John's Lodge No. 6, Inverness, Scotland, situated in the Caledonian Hotel of that city for 260 years, has been established in another part of the building. The change of location was caused by structural alterations to the hotel. The new Temple is decorated and finished along modern lines. The old fireplace which bears an inscription and the date, "1678," has been transferred from the old to the new quarters. The two stained Masonic symbols recovered after the lodge had been destroyed by the "Wolf of Badenoch" are also a part of the new Temple.

Impressive Masonic ceremonies attended the formal occupation of the new Temple with Alexander F. Mackenzie, Provincial Grand Master of Inverness-shire, officiating. All the lodges of the Province were represented with many

brethren from lodges of other Provinces being present. Following the consecration a dinner was given at which Neil MacArthur presided.

### MORE OLD TIMERS

EDITOR CRAFTSMAN:

On page 437 of your May, 1939, issue of the MASONIC CRAFTSMAN, under the caption "Oldest Freemason" I note a record of a Brother Daniel A. MacDonald, made a Freemason in New Caledonia Lodge, No. 11, Pictou, Nova Scotia and now a member of San Benito Lodge, No. 211, Hollister, California.

It states, in a letter quoted from Wor. Bro. Martin C. Arthur, Past Master of San Benito Lodge, No. 211, that "We have written hundreds of letters all over the world and can find no one in any jurisdiction has ever before attained the distinction of being a Mason for over 70 years."

For a number of years I have been checking Masonic records of brethren who have attained an age (Masonic) of 70 years or more and these records have been published in the Masonic press for more than ten years. Only recently in the *New York Masonic Outlook*, the old Masons of the world were listed, together with all those in New York over 70 years. The MASONIC CRAFTSMAN a few years back also carried some of these items which I supplied. I cannot understand how Wor. Brother Arthur could have missed all of them. *The Masonic Tribune* of Seattle, Washington, carried one each week for nearly two years.

My files now contain 139 completed, checked and proven records of brethren who have been 70 years or more a Freemason and 71 records of living brethren (checked alive last November). It is quite possible several of the living brethren have died within the last six months. Each year I check the living brethren again to see if they are still with us and this will be done again in July. At present the following are on my list: (having records longer than Brother McDonald):

### LIVING ONLY

1. Jacob Loeb—Feb. 5, 1862 in Franklin Lodge, No. 40, Mich., now member of Michigan Lodge, No. 50, Mich. Born Oct. 8, 1827, in Germany.

2. Artemas Van Patten—May 11, 1864, Waucoma Lodge, No. 90, Wisc. Now member Orley Lodge, No. 299, Iowa. Born Sept. 9, 1839, in St. Vincent, N. Y.

3. Anthony Wayne Rader—June 4, 1864, Franklin Lodge, No. 14, Iowa.

Now member Quitman Lodge, No. 217, Iowa. Born Nov. 13, 1839, in Pike County, Ohio.

4, Charles Hamilton—Sept. 12, 1864, Cherry Valley Lodge, No. 334, N. Y. Now member Arcadia Lodge, No. 249, Iowa. Born June 12, 1839, Richmondville, N. Y.

5, Nathan A. Cadwallader—Oct. 17, 1864, Fostoria Lodge, No. 288, Ohio. Now member Faribault Lodge, No. 9, Minn. Born February 10, 1837.

6, Simon C. Hastings—Dec. 3, 1864, St. Croix Lodge, No. 46, Maine. Now member of Rural Lodge, No. 53, Maine.

7, John Leonard Driscoll—Dec. 15, 1864, Poughkeepsie Lodge, No. 266, N. Y. Now member of Catskill Lodge, No. 468, N. Y.

8, Thomas H. Sherman—Mar. 20, 1865, Felicity Lodge, No. 19, Maine.

9, Henry J. Gardiner—Mar. 30, 1865, Victoria Lodge, No. 783, B. C. Now member of Royal Somerset & Inverness Lodge, No. 4, London, England.

10, George Almon Russell—April 18, 1865, Lafayette Lodge, No. 48, Me.

11, Albert E. Baker—May 11, 1865, Burns Lodge, No. 55, Indiana. Now member Oliver Lodge, No. 38, Neb.

The oldest checked and proven record of a Freemason is that of Brother Cyrus E. Hull, born October 28, 1830, New Lebanon, N. Y., and died April 11, 1936 in Los Angeles, California. He was made a Master Mason on March 23, 1853, in Hampden Lodge, Springfield, Massachusetts. He became a charter member of East St. Louis Lodge, No. 504, East St. Louis, Illinois. On March 23, 1933, Brother Hull was 80 years a Master Mason and on his 104th birthday, October 28, 1933, East St. Louis Lodge presented him with an 80 year button. His Masonic record is 83 years, 19 days.

Dr. Joseph S. Halstead, physician to Henry Clay, was born on March 4, 1818, in Louisville, Kentucky. He died in Breckenridge, Missouri, on September 13, 1925. He was made a Mason in Nelson Lodge, No. 107, Lexington, Kentucky, in 1842, but there are not records to prove the date. The return to Grand Lodge shows his name for 1842. In such cases we take Dec. 31 for figuring, as we do the last day of a month when only the month of "raising" can be found. This makes exactly 83 years and 0 days for Dr. Halstead, who, if he was made a Mason before Dec. 11, 1842, exceeded the record of Bro. Hull.

There are two other records of 82 years, 320 days (James Bellows McGregor—New Hampshire) and 82 years, 127 days (William E. Cook—Rhode Island). There are none for 81 years; three for 80 years, plus; one 79 years; one 78 years; five 77 years; one 76 years, etc.

A case which has eluded proof is that of Charles McCue, born June 14, 1757, in Antrim County, Ireland, and died May 5, 1870, in Ingersoll, Ontario, Canada, within a month of 113 years of age. He was made a Mason in Ballinderry

Lodge, No. 404 (defunct in 1840) in 1776, Ballinderry, Antrim County, Ireland. He aff. August 7, 1862 with St. C., Ingersoll, Ont., Canada, at the age of 105. All has been checked but the date of his M.M.—the records being lost—but external checking has convinced me that he WAS made a Mason at the time stated, altho I do not include him in my list of old Masons. His record would be upwards of 93 years, 125 days.

I have two other U. S. brethren whose Masonic age topped that of Bro. Hull, but had something about them that cannot be positively checked. Consequently Brother Hull stands as the oldest proven Masonic record in the world.

I will be glad to hear from anyone having an old record, living brethren, or deceased, but I must have it certified by the Secretary of the Lodge or the Grand Secretary. Date of three degrees, date and place of birth and death is also desired.

HAROLD V. B. VOORHIS, P.M.  
Red Bank, New Jersey  
June 20, 1939

## REGAIN ORIGINAL

### MINUTE BOOK

The original minute book of Williamsburg (Va.) Lodge No. 6, A.F.&A.M., which has reposed in the Library of Congress for many years, will be returned to that lodge if a House Joint Resolution introduced in that body by Representative Dave E. Satterfield, Jr., of Virginia, is passed. The resolution has been favorably reported out of the House Library Committee and was placed on the consent calendar of that body for June 5th. It is expected that there will be no objection to its passage in either the House or Senate.

The minute book which covers the years from 1773 to 1779 disappeared from the lodge during the Civil War and came into possession of the library of Congress through sources not now of record. The book, which was in bad condition, was repaired by the library and the pages covered with a transparent silken paper for preservation. As reference material the lodge has agreed to permit the congressional library to make a photostatic copy of it.

The library of Congress made a micro film of this minute book, from which it developed the sheets of the book to actual size at the request of William L. Boyden, librarian of the Supreme Council, Scottish Rite, Southern Jurisdiction. Mr. Boyden has made a list of the names appearing in the book in which are found the names of many prominent men who in the Revolutionary period resided in Virginia and other parts of the country. In this minute book was found the name of James Monroe, President of the United States, who received his first degree in Freemasonry at about the beginning of the War of Independence.

A page of this book substantiates the tradition among Virginia Masons that a lodge existed in Williamsburg prior to the Williamsburg Lodge No. 6, established in 1773. The page reveals an account with some of the members of the lodge showing their payment of dues as early as 1762 and 1763.

Other priceless relics possessed by the Williamsburg Lodge are an old Bible which was used at the time the Grand Lodge of Virginia was instituted in Williamsburg Masonic Temple also an old Masonic chair used by the lodge since before the Revolution.

## ROSCOE POUND HONORED

Dr. Roscoe Pound, 33d, former dean of the Harvard Law School, and now lecturing for that university, was selected to receive the Grand Master's Medal which is annually awarded for distinguished service by the Grand Lodge, F.&A.M., of the State of New York. The presentation was made by Dana B. Helplings, Grand Master, during the ceremonies of the 158th annual communication of that Grand Lodge.

In response Dr. Pound said the practice of the principles of Freemasonry has particular significance in this period of world unrest and should exercise a vital influence in international affairs. Stating that Freemasonry stood for three essential ideas—universality, building, and life measured by reason—he declared them all important to humanity in general, as well as to the Craft. They are particularly necessary in view of world unrest, for Masonry transcends provincialism, nationalism, races and creeds. It works toward a building of civilization on the side of control of internal or human nature, upon which the control of external nature depends.

## INSTALLATION

The formal installation of the Duke of Kent as Grand Master of the United Grand Lodge of England will be held as planned after the return home of his brother, King George VI. The ceremonies will take place at Olympia (auditorium), Kensington, London, at 4 p.m., Wednesday, July 19, 1939.

Admission to the installation ceremonies and other functions connected with the three-day program—July 18th-21st—will be by ticket only, such ticket to be obtained by previous application through the lodges in conformity with the custom of all special meetings of the United Grand Lodge.

Only past masters, masters and wardens of English lodges are eligible to attend. The Grand Masters of Grand Lodges not obedient to the English Constitution but in amity with the Grand Lodge of England have been invited to send representatives to the installation ceremonies including the meetings and entertainments connected therewith.

The program for the entire occasion and dress requirements is as follows:

Tuesday, July 18th, Reception Dinner at the Savoy Hotel, (Evening Dress) (No Masonic regalia); Wednesday, July 19th, Installation of Grand Master at Olympia, 4 p.m. (Morning Dress) (Full Dress Masonic Clothing), Dinner with Grand Officers' Mess at Connaught Rooms (Morning Dress) (No Masonic clothing); Thursday, July 20th, Inspection of Freemasons' Hall, Luncheon with the Grand Stewards' Lodge at Connaught Rooms, (Morning Dress) (No Masonic clothing), Royal Garden Party at Buckingham Palace (Morning Dress, top hats), Visits to private lodges (Evening Dress, Masonic clothing); Friday, July 21st, visit to Royal Masonic Institution for Girls at Rickmansworth, Luncheon, Visit to Royal Masonic Institution for Boys at Bushey, Tea, (Lounge Suits), Banquet at the Mansion House at the invitation of the Rt. Hon. The Lord Mayor of London, (Evening Dress) (Decorations).

Although social functions have not been arranged for ladies, suitable accommodations will be reserved at the Savoy Hotel for any guest accompanied by his wife.

The Olympia is the largest auditorium building in London that is available, but it cannot accommodate all qualified members of the fraternity who doubtless will desire to be present on so important an occasion.

## PASSING OF AN OLD INN

Anderton's of Fleet St., London, has closed after 450 years as an hotel. The earliest record Mr. Clemow, the landlord, has is an announcement of a Freemasons' meeting, the Stewards Lodge, held at the Horn Tavern (later Anderton's) on November 16, 1763, with Lord Ferrers as the head. Freemasons' lodge meetings have ever since been held at Anderton's. The Manchester Lodge has met there for eighty years, and the Domatic Lodge, that recently held its hundred-and-fifteenth anniversary, has an old connection. The lodge that is called the Builders of the Silent Cities, which consists of the War Graves Commission workers, meets at Anderton's.—*Manchester Guardian*.

## TABLET TO ROBERT BINGHAM

The chancel of the old Wilton Church, Wilton, Eng.,—built several centuries ago—was recently restored at the instance of the late Robert Worth Bingham, American Ambassador to England. The finished work, completed by members of the family, was dedicated by the Bishop of Salisbury; and Lord Lucan, whose family name is Bingham.

Other ceremonies connected with the dedication of the restored chancel were the unveiling of a statuette of Robert Bingham, who was Bishop of Salisbury, having been appointed to the parish of Wilton in 1229; and the unveiling of a tablet commemorating the ties of the

English Bishop with his descendant, the American Ambassador.

A part of the inscription included a couplet by John Keble:

*No distance breaks the tie of blood,  
Brothers are brothers evermore.*

Ambassador Robert W. Bingham was prominent in Masonry, and was honored by the United Grand Lodge of England by election as Past Grand Senior Warden of that Grand Lodge. He was a Thirty-second Degree Mason of the Ancient and Accepted Scottish Rite, and has been made a Knight Commander of the Court of Honour by the Supreme Council, 33d., of the Southern Jurisdiction.

## A MASON FOR OVER 70 YEARS

Abigah Vought, ninety-five years of age, was raised in Rose Lodge No. 590, North Rose, N. Y., February 28, 1869. He was presented with sixty and seventy-year bars in Savannah (N. Y.) Lodge No. 764, of which he is now a member, at a communication of that lodge in March last.

## CELEBRATES 89TH BIRTHDAY

The Duke of Connaught and Strathearn, Grand Master of the United Grand Lodge of England for thirty-eight years and recently succeeded in that office by his grandnephew, the Duke of Kent, celebrated his 89th birthday on May 1, 1939.

He has been a member of the Masonic fraternity for over sixty-five years and his name has been on the rolls of the officers of the Grand Lodge for sixty-two years. It is believed the length and character of his services to the Craft is a record not exceeded by any other Mason of England.

## MASONS AND THE FAIR

Charles H. Johnson, 33d., Grand Secretary of the Grand Lodge, F.&A.M., of New York, has announced to other grand secretaries of Grand Lodges a special service to Masons and their families who visit the world's fair in New York city.

Anticipating crowded hotels, boarding houses and other places where visitors can stay overnight, or a longer period, he suggests that Masonic brethren make reservations in advance. To be of assistance in this, and other respects, the grand lodge has arranged with an agency to secure places for members of the Fraternity. It is necessary, however, that they inform the grand secretary the number of persons in each group to be accommodated, about what price they wish to pay, length of their visit and other details.

In addition to the above service the grand lodge has provided an Information Bureau in the Masonic Hall, 71 W. 23rd Street, where brethren may apply for assistance and advice pertaining to the world's fair or trips they may wish

to make. Address: Charles H. Johnson, Grand Secretary, Grand Lodge, F.&A.M., of N. Y., Masonic Hall, 71 W. 23rd St., New York, N. Y.

## WEARYING VANITIES

Notwithstanding the warning of the Prophet against being wise in one's own eyes, and the admonition of the Apostle not to be "wise in your own conceits," it is one of the common faults of man to do that very thing. In fact, we sometimes practice it until we often become weary with ourselves, as well as with all others around us.

But when we become weary with ourselves because of vanities, strange as it may seem, we nearly always imagine that we have become weary in well-doing instead. The next time you feel that way, and nearly all of us do at times, make a critical analysis of yourself, your most inward thoughts, and see if it is not true. Strange also, at first thought, is the fact that our vanities tire us much more than does our well-doing. Upon reflection, however, the seemingly unusual character of that result passes away when it is remembered that an idle mind, as well as idle hands, become tired because of the unnatural state.

Have you ever had the experience of hating yourself? Most people have, at some time or another. Whenever you have felt that way, it has invariably been because you have been persisting in doing something which your inner self tells you was prompted by your pride or conceit. You may not like to admit it, but such is the fact, nevertheless.

Unlike the man who becomes weary in his own vanities, the man who is busy with well-doing finds such inspiration in, and exhilaration from his work that he seldom feels weary. The fact is that he forgets about himself. He is engrossed in his service for others.

Masonry urges upon us to be busily engaged in doing good unto others. It never induces idleness. It teaches us to go about our work, giving no thought to whether or not it will attract special notice. It incites us to put forth our best efforts as a duty, rather than for effect.

Unselfish love and service of mankind will not only give us the greatest satisfaction, but also bring us to the end of the journey unwearied. Deeds of service will give refreshment, where conceits and vanities will bring naught but weariness.  
—*The Freemason* (London).

## A PIONEER LODGE OF OHIO

Nova Caesarea Harmony Lodge No. 2, of Cincinnati, Ohio, the first Masonic lodge to be regularly chartered through direct grand lodge authority in the Northwest Territory, has had a long and colorful history. It was formed under a New Jersey warrant issued September 8, 1791, but was not organized until St. John's Day, December 27, 1794, owing

to the great Indian war raging in southern Ohio which precluded the sending of the charter.

The membership of the lodge in those early days included soldiers, scouts, surveyors, tavern keepers, traders, physicians and lawyers. After meeting in log cabins and homes of members for a number of years, the lodge, in December, 1824, moved into its first temple, a plain two-story brick structure. Shortly after this date it was visited by Gen. Andrew Jackson, hero of New Orleans, who in 1828 was elected President of the United States. It is reported that a capacity crowd was waiting at the temple to greet "Old Hickory." He, however, was required to pass a Masonic examination before being admitted. The general, who had served as Grand Master of Tennessee, proved proficient and was admitted with the grand honors of Masonry.

A celebrated visitor to "N. C. Harmony Lodge," as it was known, was General Lafayette, accompanied by his son, George Washington Lafayette, and they were accorded a warm greeting by the brethren.

Another visitor was Governor DeWitt Clinton of New York, considered the most constructive statesman of his time. Governor Clinton, who served as grand master of the Empire State, was known as the father of the canal system there, and came to Ohio to turn the first shovel of dirt in the digging of the Miami and Erie Canal, the connecting link between Lake Erie and the Ohio River. He likewise received a rousing welcome by the brethren of the pioneer lodge.

#### OFFICERS UNITED GRAND INSTALLED

The annual festival and the installation of Grand Officers of the United Grand Lodge of England, including other routine procedures for the ensuing year, took place at Freemasons' Hall, London, on April 26, 1939.

The Pro Grand Master, the Earl of Harewood, opened the lodge. Accompanying him to the dais were many dignitaries of that grand body, among whom were Gen. Sir Francis Davies, Deputy Grand Master; Brig.-Gen. W. H. V. Darell, Assistant Grand Master; Viscount de Vesci, Senior Grand Warden; Lord Methuen, Junior Grand Warden; J. Russell McLaren, Past Grand Warden; Sydney A. White, Grand Secretary, and others including many high officers of the several Provincial Grand Lodges of England.

The Grand Lodge having been opened, the customary telegram to the Duke of Connaught congratulating him on his birthday was read and approved, following which, according to the wish of the new Grand Master, the Earl of Harewood was reinstalled as Pro Grand Master; Gen. Sir Francis Davies, as Deputy Grand Master; and Brig.-Gen. W. H. V.

Darell, as Assistant Grand Master.

H.R.H. The Duke of Kent, the newly elected Grand Master, will be installed into office on July 19th, at an extraordinary session of the Grand Lodge, to be held for that purpose.

Two new and principal grand officers appointed, installed, and invested were the Bishop of London-designate (The Rt. Rev. Geoffrey Francis Fisher, Lord Bishop of Chester) as Grand Chaplain, and Sir Frank Bowater, Lord Mayor of London, as Grand Treasurer.

The King recently nominated the Lord Bishop of Chester as Bishop of London to succeed the Rt. Rev. Arthur Foley Winnington-Ingram whose retirement at the age of 81 is effective September 1st, after 38 years as Bishop and 40 years in the Diocese of London.

The Bishopric of London ranks next in importance to the Archbishoprics of Canterbury and York.

#### TWO CORNERSTONES LAID

On May 5th and 11th, 1939, the Grand Lodge of Missouri laid cornerstones of two public buildings, with the Grand Master, Henry C. Chiles, officiating. The first was laid for the new Elementary Public School building at Holden. There he was assisted in the ceremony by Jolly P. Hurtt, District Deputy Grand Master of the 36th Masonic District, who acted as deputy grand master; the officers and members of Holden Lodge No. 262, and the officers and brethren of other lodges of that district and adjoining districts. The special feature of this event was a Knight Templar escort provided for the Grand Lodge and led by the band of the Holden High School.

The second stone was laid on May 11th, for the new Cedar County Court House at Stockton. There the Grand Master was assisted by Clyde H. Tinsley, District Deputy Grand Master for the 42nd Missouri Masonic District, who acted as the Deputy Grand Master; also by Finis E. Wrenn, Master of Stockton Lodge No. 283, who acted as Senior Grand Warden, and Dr. Mark D. Gwinn, Past District Deputy Grand Master, who acted as Grand Chaplain. A Knight Templar escort, under the command of Morris E. Ewing, Grand Senior Warden of the Grand Commandery of Missouri, was provided for the Grand Lodge. Among those present at the ceremony was Frank Metcalf, who, at the age of eighty-eight, has been a member of Stockton Lodge for sixty-seven years. The deposits in the cornerstone of the Cedar Court House included linotype slugs recording the events as well as the names of the entire membership of Stockton Lodge.

A large number of brethren were present at the laying of both cornerstones, with an excellent attendance of the general public.

#### SOUND ADVICE

Some leaders of the great social and political upheavals of the world have attacked Masonry on one ground or another. They have not hesitated to make outrageous charges against the Fraternity, and to circulate statements regarding it which were utterly false.

In this connection the Rev. George A. Parkinson, Grand Chaplain of the Provincial Grand Lodge of Surrey, referred to the attacks on Freemasonry in parts of Europe and said during a recent service at Croydon Parish Church: "Some of the greatest events in the history of the world and the universe were absolutely silent—and Masonry was silent. Nothing you say in defense or approbation of Masonry can ever do it much good and may do it a great deal of harm. The true defense of Masonry is not by talking it but living up to it."

#### SUPREME COUNCIL OF CHILE

Agustin I. Palma Riesco, 33d, Grand Secretary General and Grand Chancellor of the Supreme Council, Scottish Rite, of Chile, passed away at his home in Santiago on September 11, 1938.

Anibal Echeverria y Reyes, 33d, Active Member of the same Supreme Council, died on November 1, 1938, at the age of 74 years.

At a meeting of the Supreme Council, held on January 20, 1939, the following officers were elected: Grand Commander, Hermogenes del Canto Aguirre, 33d; Lt. Grand Commander, Tomas de la Barra Fontecilla, 33d; Grand Secretary General-Grand Chancellor, Manuel J. Ahumada Navarro, 33d. Other officers of the Supreme Council were elected at this meeting to serve for the period 1939-1943.

#### THE MAINSPRING OF ECONOMIC PROGRESS

The prospect for profit is the mainspring of economic activity and around this has centered our great industrial progress of the past one hundred and fifty years. The release of individual energy under such a stimulus is the secret of the success of the great American system and the key to progress. Individuals will work hard and long to provide for themselves and their dependents. But take away personal incentive, then the contribution of individuals to the community at large is substantially lowered. This has been demonstrated over and over again in various attempts at collective living. Communism was tried in New England three hundred years ago. The Plymouth Colony adopted a plan whereby the colonists "all worked for a common storehouse from which all were fed and clothed". But actual famine stared them in the face as "the emigrants did not labour" and "paralysis was affect-

ing the settlement". In consequence of this situation Governor Bradford permitted the breaking up of the contract and assigned each family its own parcel of land to raise its own food. "The cheerful effort of personal energy succeeded to the sloth of communal interest, and plenty followed." In the course of time the spirit of the Massachusetts Bay pioneers built up a flourishing world commerce and laid the foundation for private enterprise in this country. Under this system the United States with less than 7 per cent of the world's population accounts for nearly as much wealth as all the other countries combined.

The outstanding modern example of the failure of the socialized motive is found in Russia which built a communistic society upon the ruins of the Czarist empire. Private ownership was ruthlessly abolished and the state confiscated all tools and equipment while income was distributed in accordance with one's needs. But in order to avoid collapse of the economic structure Russia has been compelled to adopt the principle of differential awards and we find today as great a discrepancy in wages between skilled and unskilled workers in Russia as in this country. The "intelligentsia"—the scientifically trained and professional workers—are a privileged class who receive better pay, wear better clothes, and have more comforts than the others. So in little more than two decades, Russia after having gone the whole distance of communism is heading back again to capitalism.

Even when the resources of the com-

munity are pooled for a common religious purpose the communistic system does not work. This was shown by the abandonment of the Amana Colony in Iowa in 1932 after eighty-nine years of collective living. The reason for its failure was that "it required too large an element of sacrifice of all personal and selfish ideas".

In view of the limitations of human nature, individual initiative has been the outstanding driving force for material progress and will most likely continue to be so for generations to come. It is highly significant that practically all modern progress has been accomplished under private enterprise in liberal democracies. In consequence we must safeguard and promote the profit motive with due regard to general welfare. Unnecessary curbs on business should be lifted and tax burdens lightened. This is all the more necessary in order that business may replenish the reserves so sadly depleted during the depression period. Toward this end we should repeal forthwith the surplus profits tax, modify the capital gains tax and place the social insurance plan on a pay-as-you-go basis instead of building up huge cumulative reserves that drain a large part of the savings fund of every hamlet, village and town in the country. Our efforts should be focused on the release of capital funds into private enterprise. Only in this way can idle men, idle machinery and idle money be put to work.

Another fundamental task is to maintain confidence in the government's financial policy by removing uncertainties over the budget and the currency. Two

outstanding events in our history demonstrate the important part that confidence plays in the economic life of the nation: one was the resumption of gold payments in 1879 following the greenback period, and the other was the establishment of the gold standard on a sound basis in 1896 after long agitation over the silver issue. Following each of these events business vigorously revived and continued upward for a prolonged period.

Capitalism need not grow old like the individual, as has been held in some quarters. It can be revived and made to flourish under favorable conditions. Time and again this has been demonstrated in the history of mankind in the case of countries much older than our own. The explanation for the rejuvenation and revitalization of nations is to be found in the fact that the principles of progress are cumulative and furnish the basis for a steady rise in living standards provided the people have the intelligence and the will power to make the necessary adjustments along the way.

By dispelling the clouds of uncertainty that now overhang private enterprise, business would be given confidence to go forward with long-term plans that would provide additional work for the unemployed, revenues for the government and profits to industry.—N. E. Newsletter.

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## All Sorts

### MARY'S LITTLE LAMB (Boston version.)

Traditions testifies, and history verifies the testimony, that one Mary was at one time possessed of a youthful member of the genus sheep,

Whose excellence of blood and neatness of manner rendered his, or her, exterior fringe as beautifully translucent as the driven beautiful snow;

And it is stated in the most authentic manner (pp. 2 and 3, vol. 1, "Nursery Rhymes," q. v.) that nowhere did the charming little lady (probably a Boston girl) perambulate, but the aforementioned quadrupedal vertebrate did likewise with alacrity approximate thither.

### HE DIDN'T LIKE 'EM

### AND SAID SO.

A group of gentlemen from London were guests in New England last Summer and attended their first clambake. Upon their return one of them wrote the following "Lines on a Clam Bake" which were published in London:

"I regret to say I am  
Antipathetic to the clam:  
A nasty little mollusc, this!  
His little rubber proboscis  
(Deprived with care of slimy skin)  
Is firmly held when you begin

To masticate the pulpy part  
(Containing stomach, lungs and heart).  
The taste of which is said to be  
Quite redolently of the sea.  
Though some adjacent, juicy drain  
Would suitably the smell explain.

"At clambakes, served with proper state,  
You will observe beside your plate  
A cup containing dirty water,  
In which tradition says you oughter  
Immerse your flaccid mollusc, and  
Twiddle it around, to shift the sand;  
Now you are ready to begin:  
You dip the little fellow in  
A sort of buttery emulsion  
And (conquering feelings of repulsion)  
Brandish the dripping corpse on high,  
About the level of the eye.  
Just here is where the process will  
Call for a certain need of skill.  
Judging the time between the drips,  
Insert in mouth and close the lips;  
Bite off the rubber tube and gulp  
Right down in one, the mess of pulp.  
Then force a smile, your feelings smother,

And reach the hand out for another.

"But clams can make strong men turn  
pale,  
And, should your shrinking stomach  
quail

Before a repetitive dose,  
Become loquacious and verbose.  
Exalt the flavour of the clam;  
Mention the Philadelphia dam:  
Recall with awe the Sacred Cod,  
Speak of the Rock where Pilgrims trod  
Discuss the claims of Rye and Scotch;  
Extoll the charms of Dixville Notch;  
And, under cover of hot air,  
Disintegrate your clams with care  
And drop the messy little chaps  
(Discreetly) in your neighbors' laps,  
Or underneath your plate secrete 'em—  
In fact, do anything but eat 'em!"

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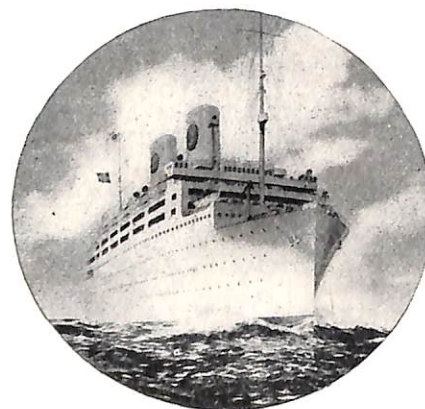
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